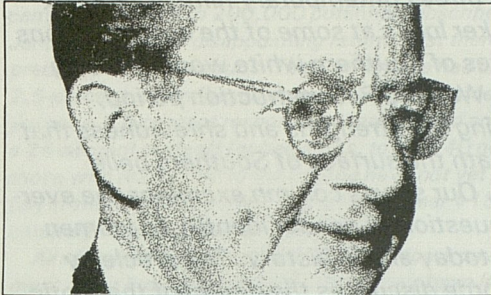


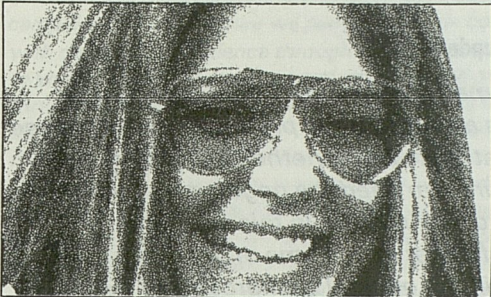
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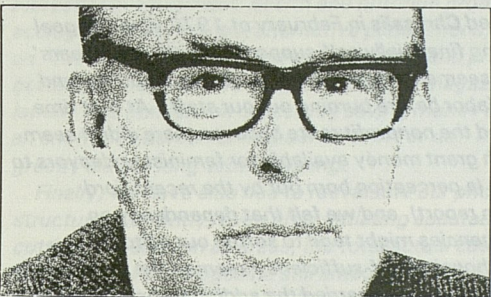
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view in this very anti-sexual society). Stress the emotional bond, and one is "regressing" into the view of women as asexual creatures who have plenty of emotions but no independent, real appetite.

It is striking that even in a work intending to demonstrate that women's love for women is called names only when it's perceived as a threat to the system, Nancy Sahli herself shies away from what seem to me the obvious erotic components of what she's describing. If you want examples of women's autonomy being slandered by being declared Lesbian, Krafft-Ebing's German lady and Henry James's Olive Chancellor are extraordinarily bad examples. (James's own homosexual temperament is something of an open secret, by the way.) What is so awful about recognizing the erotic intensity in such women's behavior?

Here is Harriet Desmoines in the latest issue of *Sinister Wisdom* (#9): "The partition of the body that patriarchy tries to effect does not work very well with [women]. . . it's not so easy to isolate the sexual from the nonsexual [with]. . . women. The word Lesbian points to the erotic tone of everything that happens between women . . . mothers and daughters . . . sisters . . . students and teachers . . . girl friends. And if . . . that makes you feel as nervous as it makes me feel, then I think we can agree that the energies we generate between ourselves . . . are tabooed in patriarchy because those energies are powerful — and scary — and it's about time we tapped into them."

—Joanna Russ
Seattle

Why is Joanna Russ so concerned? Since she argues that woman/woman eroticism stands completely outside traditional conceptions of sexuality, it seems odd for her to be so eager for me to "admit" that these 19th-century women were sexually motivated.

One reason that the sources should speak for themselves is that they tend to underline the ambivalence of attaching our own contemporary definitions and analyses to past behavior. My primary intention was to describe woman/woman behavior and to show how patriarchal psychosexual theorists attached a pejorative label (read LESBIAN) to behavior they found threatening.

I'm not so naïve, as Russ suggests, as to think that there was absolutely no eroticism or explicit sexuality in these relationships. But, basing my knowledge on historical sources rather than fanciful conjecture, I must honestly admit (and this is the dilemma I share with Schwarz, Chambers-Schiller, and others) that I have no idea what these women actually did in bed. Perhaps they did; perhaps they didn't. Perhaps their fantasies about each other ran the full gamut of erotic activity. Perhaps they had no fantasies. The point is that their behavior, regardless of its erotic content, was eventually condemned, and women suffered as a result. No amount of discussion or speculation about the erotic motivation of women will change that fact, and, indeed, such a discussion would probably be better dealt with in a separate article or book-length study.

—Nancy Sahli
Washington, D.C.

The Crostic is back

Dear Executive Editor,
WHAT HAPPENED TO THE CROSTIC??? How COULD you? All those years of staring longingly at the NY Times acrostic — longingly and blankly — knowing I could never dream of doing such a thing. Then along came the wonderful Dorothy Riddle — "Don't be intimidated!" she said, and, lo and behold, I wasn't — and I did my first Double Crostic and, in a fever of excitement, went back and did all the previous Double Crostics in back issues of *Chrysalis*. And then waited impatiently for the next one. Only to be cruelly disappointed. Is that it? No more?
Love,

—Brett Harvey
New York

Dear Reader,
By popular request, the crostic is back.

—Eds.

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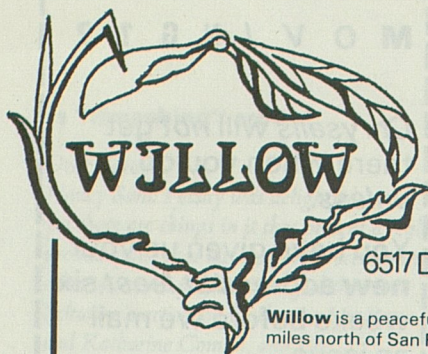
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Lesbianism in *Chrysalis*

Dear Editors and Publishers of *Chrysalis*,
I am returning your invoice for a year's subscription to *Chrysalis* without a check. I did not realize that *Chrysalis* is a Lesbian magazine of feminist arts. While I am vitally interested in feminist arts, I must say that your message, both implicit and explicit, that the only honorable and valuable relationship between human beings is a Lesbian one is disturbing to me, since I am not a Lesbian. It also disturbs me that your articles on lost matriarchal mythologies and history are attempts to strengthen this argument, and not (to my mind) honest efforts to uncover very important and ignored areas of human thought and action.

So please do not send me *Chrysalis*. I am enclosing \$3.00 for the issue I did receive and for the bother and expense of un-subscribing me.

I am sorry to have caused you any inconvenience, and disappointed too.

Sincerely,

—Janet Robin

Dear Reader,
Chrysalis is not a lesbian magazine. Nor is it a heterosexual magazine. It is a feminist magazine that more truthfully reflects the sexual diversity of women — both in the feminist movement and in the larger society — than those mainstream publications which attempt to deny that diversity through silence, omission, distortion.

The idea that relationships among women are "honorable and valuable" — regardless of whether there is a sexual dimension involved — is in fact a basic assumption not only of this magazine but of the feminist movement as a whole. But to conclude from that that *Chrysalis* finds merit only in women's relationships is both illogical and unfair. Fortunately, people's relationships with each other are far too complex to justify any such sweeping generalization.

Perhaps your conclusion stems from the absence of writing in *Chrysalis* which thoughtfully explores the nature of heterosexual relationships from a feminist point of view. We have discussed the lack of such material at our editorial meetings and have

actively solicited articles that would fill the gap. We welcome submissions on this topic and expect to be publishing relevant articles in future issues.

(And just for the record, *Chrysalis* has also been criticized for deficiencies in its lesbian content. See, for example, the letter from Joanna Russ in this issue.)

Your letter is not unique. The fact that we receive numerous such letters prompts this response as well as an uncomfortable awareness of the homophobia which still pervades our society. We believe that the material published in *Chrysalis* has relevance to women and men whatever their particular sexual identification may be. Is it not conceivable that a lesbian might have something of general merit and interest to say? Do people cancel subscriptions to magazines because of an article on black culture, or youth culture, or European culture, or Asian culture, or the drug culture, or the poor, or the rich, or beautiful people, or fat people? Yet when lesbianism comes up in *Chrysalis*, in whatever way, letters come in saying, "Cancel my subscription; I'm not one of them." Sadly, this issue continues to divide us from each other and from our selves on the deepest level.

—The Editors

Old cover mourned

Dear *Chrysalis* Women,
I do not like the change in cover format and paper color. I much prefer the style and simplicity, as well as the warmth, of the creme paper with black type. The last cover, grey/black and red, seemed ugly to me. Hope you change back to your original design and paper.
In Sisterhood,

—Lauren Crux

A gift of *Chrysalis*

I received my first issue of *Chrysalis* this morning — a gift.

When I hold the magazine in my hands and read the content, I feel a surge of energy and hope — not only for women, but for all of us in the human form trying to grow — this time around.

Thank you,

—Lor

Errata

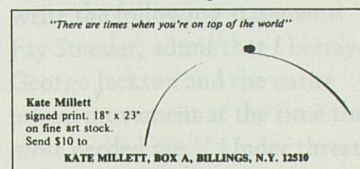
Elizabeth Curry points out that in her article, "Käthe Kollwitz: Role Model for the Older Woman," which appeared in *Chrysalis* #7, the text on page 56 beginning with "reflect[s] her doubt and fatigue" (about two-thirds of the way down the first column) and ending with "an image of contained hysteria" (end of column) should have been enclosed in quotation marks, as it is a direct quote from Martha Kearns' biography of Kollwitz and should properly be attributed to Kearns. In addition, the word "imminence" on the same page (lines 6-7 of the second column) should have read "immanence."

The editorial statement in issue #8 incorrectly referred to writer Judith Arcana as a sociologist.

Pauline Bart would like to correct the use of the word "patient," as mistakenly edited into her letter (issue #8) on Mary Daly and female friendship. Bart says: "It was part of the politics of the women in Jane or the Service [feminist abortion collective] never to refer to the women they did the abortions with as patients. They considered themselves all co-conspirators in the 'crime' of attempting to control their bodies. . . . 'Patient' is a word that the medical establishment uses. . . . It implies a subject-object relation and [Jane] always tried to get away from thinking of women who came through the service as objects [they] were going to do something to."

It should have been noted in the issue #8 segment of the Feminist Publishing Catalog that single copies of *In Other Words* can also be ordered from the author, Alice Molloy, 4205 Terrace St., Oakland, CA 94611, for \$8.50 plus \$.50 postage.

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Erika Duncan – with reply by Bloch – in No. 4 and from Northwest Matrix Press – with Rennie's response – in No. 6.)

Palumbo, Linda, and Kirsten Grimstad **Feminist Publishing Catalog**, No. 8, pp. 105-120. In her introduction to this "Women's Survival Catalog" installment, Grimstad assesses "The State of the Art" as synthesized from personal interviews with feminist publishers. Palumbo reviews a partial selection of books released since Issue No. 3. (Catalog to be continued in No. 9.)

West, Celeste **The Literary-Industrial Complex**, No. 8, pp. 95-103. Unmasks the fact that a handful of large non-publishing corporations controls almost all book production in the U.S. Also furnishes a list of these conglomerates, the publishing houses they own, and their other subsidiaries.

West, Celeste **Roll Yr Own: A Guide for New Publishers, Self-Publishers, and Authors**, No. 7, pp. 87-100. A "Women's Survival Catalog" of self-publishing resources excerpted from West's and Valerie Wheat's *The Passionate Perils of Publishing*. Graphic by Cynthia Marsh.

Spirituality

Greenfield, Gloria Z.; Judith Antares; and Charlene Spretnak **The Politics of Women's Spirituality**, No. 6, pp. 9-15. The three short essays in this "Hypatia's Column" examine the feminist spirituality movement's development, its current direction, its relevance to the politics of the women's movement, and its future prospects.

Palumbo, Linda; Maurine Renville; Charlene Spretnak; and Terry Wolverton **Women's Spirituality**, No. 6, pp. 77-99. A "Women's Survival Catalog" samples books, journals, and artworks

concerned with the spirituality of women.

Double Crostics

The *Chrysalis* crostics are puzzles which, when filled in, reveal a feminist quotation. Astrologer/clinical psychologist Dorothy Riddle began creating them as an entertaining way to learn about women's history and literature. Riddle's crostics appear in Issues No. 2-6.

Peggy Kimball has been the Copy Editor of *Chrysalis* since its inception.

Deborah Marrow is the Managing Editor of *Chrysalis* and an art historian.

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	89	124	152					
P. Custom of the man going to bed and simulating labor and childbirth while the woman gives birth	178	168	98	127	209	90	34	
Q. Unreasonably determined to have one's own way	164	78	18	215	136	112	92	30
	191							
R. Person who lives near another	84	204	27	144	58	19	207	126
S. Site of the first woman suffrage assembly in the USA in 1848, organized by Lucretia Mott and Elizabeth Cady Stanton (2 words)	103	194	154	174	182	9	146	43
	210	68	129					
T. Menstrual discharge	161	134	3	142	110	128	76	53
	186							
U. Likely to occur at any moment	102	91	200	163	187	32	38	166
V. Goddess whose festival is the basis for the Christian Easter celebration	109	177	36	10	62	160		
W. Sigrid _____ (1882-1949); Norwegian author of <i>Jenny</i> and <i>Kristin Lavransdatter</i>	169	143	77	49	216	192		
X. Form characteristic of a particular person or thing	175	167	20	203	132			
Y. Queen of Egypt (1379-1362 B.C.) who, with Akhenaton, instituted the happy nature worship of the Aton	93	116	28	69	148	162	179	105
	201							
Z. Transfers for a recompense	83	40	54	131	111	220	170	189
	70							
Z ₁ . Marriage broker among European Jews	202	60	72	120	197	188	173	82
	137							
Z ₂ . One who protects, guides, or watches over others	114	31	97	156	61	7	51	222

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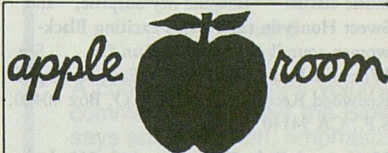
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National Women's Studies Association annual convention at Indiana University, Bloomington, Indiana from May 16-20, 1980. For further info., contact Elaine Reuben, Coordinator, NWSA, University of Maryland, College Park, MD 20742.

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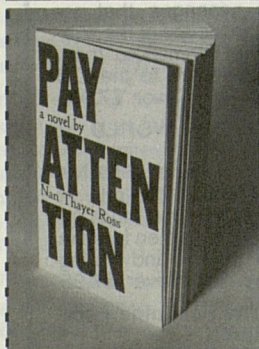
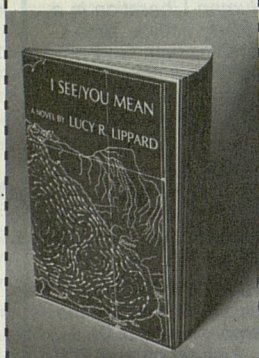
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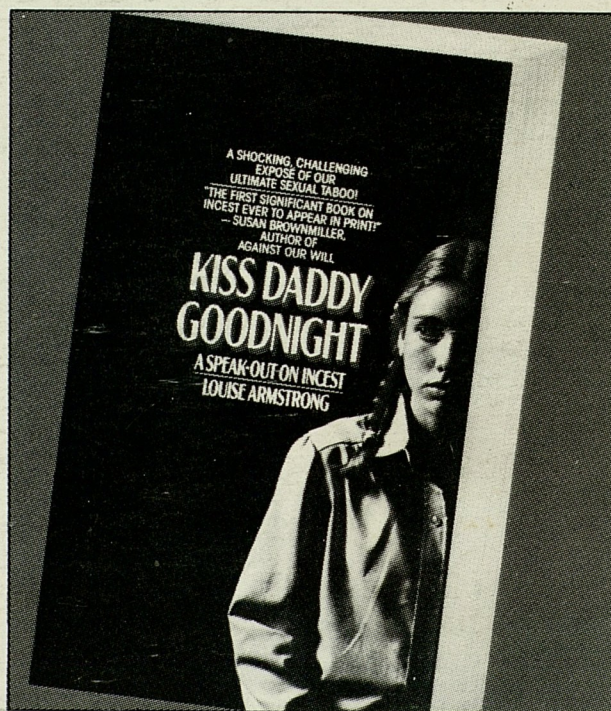
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